W. E. Doughty, Editor

Wm. B. Millar, Fred. P. Haggard, E. W Halford } Editorial Board

Published Monthly
except July and August

LAYMEN'S
MISSIONARY MOVEMENT
Madison Avenue, New York

MEN AND MISSIONS

Entered as Second Class Matter May 28, 1910, at the Post Office at New York, under the Act of March 3, 1879

Subscription
Fifty cents per year
Foreign Countries, 20c. additional
Single Copies 5 cents

Vol. 8 New York, June, 1917 No. 10

Contents

A Lost Opportunity . *Sumner Vinton* 291
Was It Worth It? . *L. W. Cronkhite* 293

Editorial
How Vital is our Motive . . . 296
Brothers All 296

The Deepening Tragedy 298

Where Millions of Human Beings are Starving 299

Shepard of Aintab
Stephen Trowbridge 301

The United With Heaven Business
C. E. Scott 304

Advance in the Philippines
Harry Farmer 306

Ways That Win
A Mid-Week Solution 308
How One Church is Financed . . 308
Notable Giving 309
Church Treasurers Get Together . 309
Items in the Ten Point Standard . 310
Methodism and World Cities . . 311
Lay Leaders at Stirling, Ill. . . . 311
It Isn't the Church—It's You . . 311

A Task for Strong Men
Norman M. Thomas 312

Abounding Opportunities. *C. J. Ewald* 315

Meetings of Interest 319

This Month's Writers.

SUMNER VINTON, missionary to Burma, secretary of the picture and lantern slide department of the Board of Foreign Missions of the Methodist Episcopal Church.

❖

L. W. CRONKHITE, for many years a leader among the missionaries of the Baptist Church in Burma, a speaker and teacher who has left a deep impression upon many in America in conventions and summer conferences.

❖

STEPHEN TROWBRIDGE, general secretary of the World Sunday School Association Committee on work in Moslem lands.

❖

C. E. SCOTT, missionary of the Presbyterian Church in China.

❖

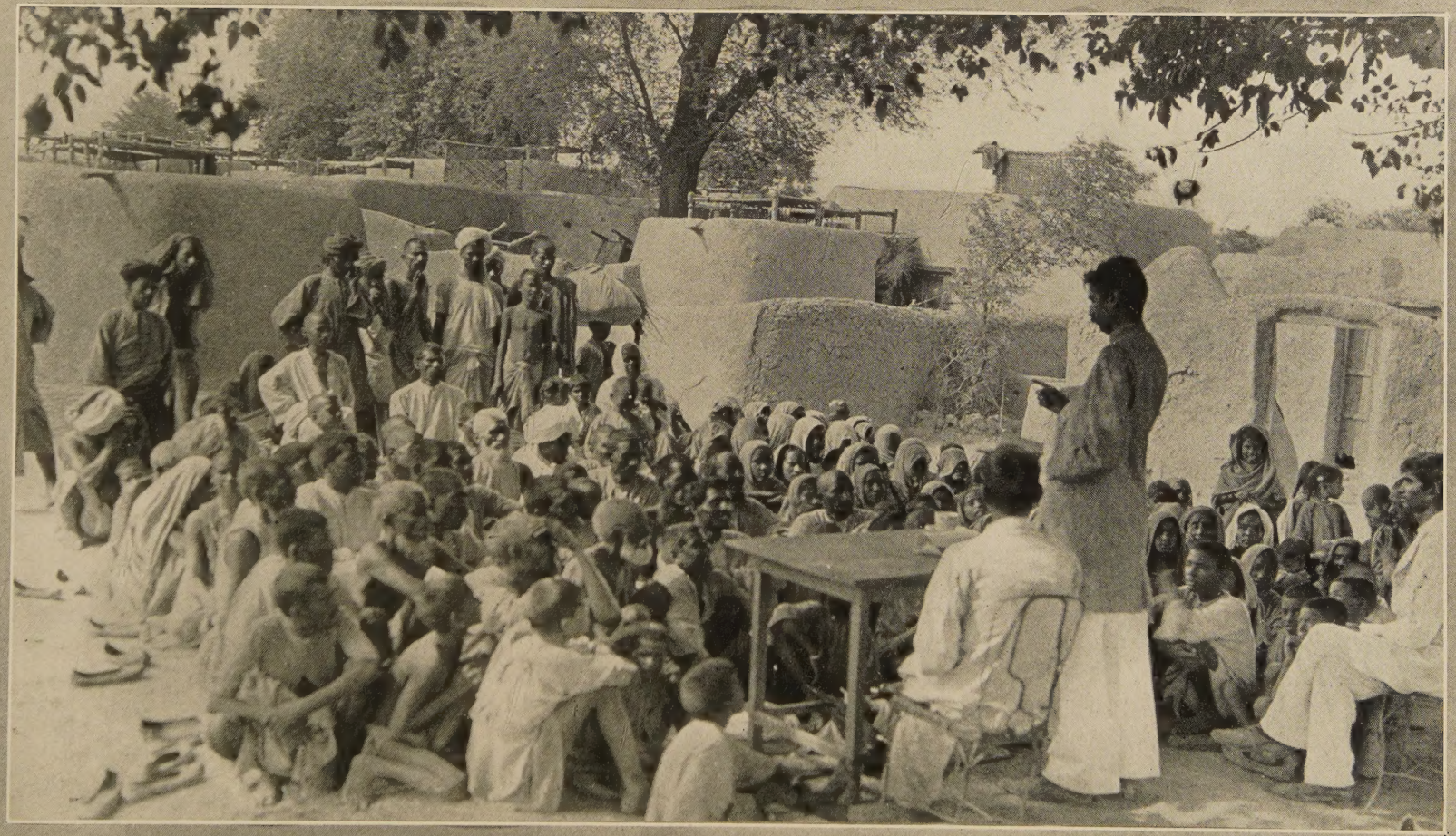
HARRY FARMER, formerly president Nicolson Bible Seminary of Manila, now on furlough. Also editor of the *Philippine Observer.*

❖

NORMAN M. THOMAS, chairman of the American Parish of the Presbyterian Church among Immigrants in New York City.

❖

C. J. EWALD, a member of the staff of foreign secretaries of the International Committee of the Young Men's Christian Association.



A NATIVE PASTOR IN INDIA AND HIS CONGREGATION

He reported to his bishop that his work for the hottest month of the year included preaching three times a day and walking five hundred miles.

MEN AND MISSIONS

Vol. 8 NEW YORK, JUNE, 1917 No. 10

A Lost Opportunity

The story of a mass movement that failed. There are other mass movements to-day. They must not fail.

Sumner Vinton

AMONG the earliest of the successes in missionary work which might merit the term now so commonly used of "mass movement" was the work among the Karens of Burma. The name is applied to a group of about thirty different tribes of hill people, now possessing widely varying dialects, customs, dress, but clearly all of common stock. They number about 750,000 in Burma and nearly the same number in Northern Siam.

A Fascinating People

They are not indigenous to the countries where they are now found. Their traditions, held in common by all the tribes, make it clear that there was once a period of migration. They had no written language until the missionaries reduced the two main languages to writing. Throughout the centuries, however, they have held to certain great truths; truths that make them indeed a "separate" people. They believe in one great God to whom they give the name Ywah (suggestive of the Jahweh of the Hebrews). He was the creator of the world and the father of mankind. A great Spirit, eternal, omnipresent, omniscient and omnipotent. He was a holy God who could endure no sin. He created mankind in innocence and purity, gave them a beautiful place in which to dwell where all was subject to their desire except one tree—"the tree of life and death." Man disobeyed, ate of the fruit of the forbidden tree and was punished, not simply by sickness and death marring the perfection of a hitherto perfect world but chiefly by the breaking of the perfect fellowship that had previously been possible between man and God. Ywah no more lived on intimate, loving terms with mankind, but withdrew, leaving men under the power of countless evil spirits. Very rarely does the heathen Karen recognize Ywah in any of his worship. "Ywah is angry and will not listen." Their practical religion is the propitiation of angry spirits by sacrificial offerings.

OLD KAREN HARPIST

Ywah, however, did not utterly cast off his children. He did not leave them without hope. Some day he will reveal a way whereby man may again return to God's favor. The word of Ywah—the "Gold and Silver book," the "Book of Life," would be restored to them some day by a white brother from the West. The Karens declare that they once had a writ-

ten language and possessed such a book. In their traditions, the white man is always the youngest in the human brotherhood, but destined by Ywah for reasons their traditions give at very great length in very picturesque form, to bring the knowledge of the way of life to all mankind.

A Good Beginning

These facts regarding the Karens are given at length because they are necessary to an understanding of the early missionary history among them in Burma. Adoniram Judson had not been long in Burma before he discovered the existence of these interesting people, and he appealed for missionaries to work among them. Boardman came and Ko Tha Byew was baptized, the first convert from among the Karen people. He was an ex-slave, a murderer, a fugitive from justice, ignorant and superstitious. By the grace of God he became a veritable apostle to his own people. Wherever he proclaimed the message, it was received as the fulfilment of the long-cherished tradition — Ywah had sent the white brother. Men had but to repent and believe and fellowship with God could be restored and the domination and fear of evil spirits broken off. The demand for teachers exceeded all possibilities of supply. New missionaries were sent out, but not enough. Those who were on the field found unlimited opportunity everywhere and worked to the breaking point. The journal of Dr. J. H. Vinton tells of requests from far-distant villages so numerous that he could not respond to half of them. He and his wife traveled separately, each taking a valley and its villages, meeting once in five or six weeks to plan further tours. Everywhere the people were eager to listen and kept the missionary up until midnight or after, and aroused them before daybreak to learn more. It was exhausting but glorious. Apparently nothing but the inability to reach all with the message was in the way of winning the entire people to Christ.

The Turn of the Tide

Then came the troublous times preceding the Civil War in the United States, the division of missionary societies, North and South, and the consequent curtailment of financial support just when expansion was most needed. The fulness of the opportunity passed because it was not seized. Let a single locality serve as an illustration of what took place between 1850 and 1875. Immediately west of the city of Rangoon is what is known as the Dalla Plain. Previous to 1852, missionary work could not be carried on openly here because of the opposition of the Burmese Government. Even so, Dr. Vinton had made many tours and there were a number of secret self-supporting Karen churches in the neighborhood of Rangoon itself. War between the English and the Burmese in 1852 opened up Rangoon and all this lower country to missionary efforts. Dr. Vinton opened his mission station within the stockade at Rangoon while war was still in progress. At the close of the war there was everywhere the same eagerness to hear the Gospel mes-

BUDDHIST NOVICES STARTING OUT BEGGING

A KAREN HEATHEN VILLAGE ON DALLA PLAIN

sage that Dr. Vinton had found in his earlier work around Maulmain. Dr. and Mrs. Vinton themselves traveled as widely as possible and every native worker was kept steadily employed. To the North and East the territory was fairly well covered, schools opened and churches established.

The Tragic Sequel

At the present time practically the only heathen Karen villages in that part of the Rangoon Karen field represent recent immigration from the hills. Unfortunately the supply of workers was not adequate to cover the territory immediately west of Rangoon and before many years the opportunity passed away. Under British rule these Karens have become more and more Burmanized. Holding to many of their old Karen traditions, they have also accepted certain Buddhist beliefs. It is practically impossible to get a footing. Dr. J. B. Vinton, who continued his father's work in this field, made every effort to establish Christian work among the villages of the Dalla Plain, but was never able to get a real foothold. In his son's time efforts have been made to establish schools, that entering wedge which so frequently is successful where evangelistic work is not welcomed. The people have been unwilling to allow such schools to be established. During vacation periods, gospel teams have been sent out from the theological seminary and also from the Vinton School at Rangoon. These rarely had a good hearing. A few years ago in connection with the Ka San Ye movement, it seemed as if a change had come over the people. Nothing permanent, however, has resulted. Some converts have been gained, but for the most part these new Christians have been glad to move away from the region into sections where there are strong Christian villages and churches. The Dalla Plain, with its many large heathen villages, stands as a monument and a warning that great spiritual opportunities must be seized when they present themselves or be lost, apparently forever.

Was It Worth It?

An experience with bubonic plague, and how it gave new reality to eternal things and enriched the life of the native church.

L. W. Cronkhite

PLAGUE has been prevalent in Burma for the past ten years. Cleanliness and painstaking will do much to prevent it, but may fail one now and again at the best. Only two of the pupils of our school have died from it, I think, during all this time. As is generally known, bubonic plague is communicated by rats which are very susceptible to its germs. Fleas first bite the rats, then people, and plague results. Dead rats lying about are the first sign of its presence. We have often had such in our dormitories; so often that one must more or less disregard them, or dismiss school altogether. We disinfect, watch, and go on, so long as there is no actual and serious outbreak. But to know that plague is about

gives rise to serious thoughts. It may strike pupils any day. For two weeks before I was attacked, there were signs of the presence of plague about my house. I had picked up and buried four dead rats, one of them having been found just alongside of my bed.

Stricken in the Midst of Work

The annual month of Bible study for our native preachers and other workers was on. It comes in September. We had reached the ninth day. Such a feeling of malaise that morning, though no suspicion of what it meant! Felt better in the afternoon. Malaise again toward evening. At six I attended a kind of christening in the home of a Karen Christian couple, which means a prayer-meeting held to ask a blessing upon the new little one, followed by a social hour with refreshments. I then attended the usual Friday evening prayer-meeting of the school. Noticed suddenly that my pulse was very rapid. After meeting I returned to the house, signed and sealed a letter for my family, which I had written earlier. I said nothing about the plague. I went to bed and sent for the doctor.

On the Borderland

Meantime I prayed whole-heartedly for perhaps ten minutes that if this should prove to be my call, I might not discredit, by any timidity or faithlessness, what I had all my life taught my people about the Christian's security in the hour of death. From that ten minutes on, all my life-long shrinking from the thought of death was utterly gone. Not even its "shadow" remained. Dr. San C. Po came promptly. He is a Karen physician educated in America, exceedingly skilful as physician and surgeon, a perfect gentleman, a warm-hearted, clear-headed Christian brother, such as are "the glory of Christ." Though intensely busy with a large practise, how closely and tenderly he and his assistant surgeon watched me! The fever lasted several days. When it reached 105, the cold pack was resorted to with instant good results. I was spared the terrible aching of the bones which usually accompanies the disease, but the attack concentrated upon the heart instead, causing

TYPICAL KAREN HOUSES. THE MAN IN THE UPPER RIGHT HAND CORNER IS DR. CRONKHITE

intense weakness. The treatment,—to reduce fever, keep the heart beating, and the system nourished after the first few days. The temperature fell to normal about the seventh day, and a few steps on the ground were taken on the twentieth day. Recovery to full strength was a matter of months.

All Things New

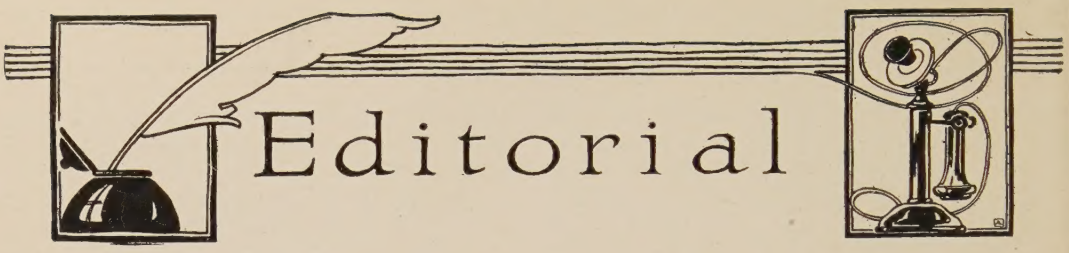
I have never been able to be sufficiently thankful for this experience. The other world seemed very near. From the first all fear gave way to a deep peace. The absolute mastery of Jesus Christ on behalf of the people over what we call death was the dominant impression. Unmistakably he was the risen Christ, and his power was close at hand. Old terms were gaining new meanings, and old ways of looking at things were giving way, as light streamed through in some degree from the other side. I remember how for an hour, perhaps for a few hours, the mystery of evil and suffering seemed scarcely any longer a mystery. All this, or almost all, gradually faded as the disease relaxed its hold and the other world faded. I could not recall more than the vague impression if I would. With the assurance that all was light ahead, came also a clear assurance that my family would be cared for. I was gladdened to find that Heaven was seeming so winsome, not because of golden streets and pearly gates, nor even primarily because I should there meet many loved ones and all the saints of all the ages. The thought of being with, and beginning to be like, Christ Himself was overwhelmingly the source of the peace and of the solemn, but not morbid, gladness of those days.

There was a distinct feeling of keen disappointment when I found that I was to recover, and I found it necessary to pray that I might not be so unworthy as to want to leave my family and my field before my work was done. It was especially a surprise to me that all this should be given one who was not at all a "saint," but an simply ordinary Christian who had tried to serve God amid the usual struggles, fears and fallings. Death! How a week in Heaven will revolutionize our vocabularies and the meanings we assign to words.

Enrichment Through Suffering

No words can express the revelation not only of the love of God but also that of my Karen people, Christian and heathen, and of my fellow-missionaries. How faithfully and tenderly the Karen teachers and pupils watched over me, love seeming to give skill to the unskilled, and evolving a perfect system in the watch by my bedside. The pupils, noise-loving like all children, were mute as mice. They would creep into my house very softly, flit like shadows past my bedroom door, look toward the bed, but never speak nor come near unless called. What a volume of prayer on my behalf, from them, from the churches out in the jungle villages (for the news flew), from fellow-missionaries, and native Christians of various races, in Bassein and other stations! A Jewish friend sent word that even his community was praying for me. A heathen woman met me afterward. "I'm not a Christian, but I prayed for you, teacher."

It was all so much worth while. I have felt often that the experience was so vivid and wonderful that I would gladly go through the suffering again many times over for the enrichment it brought into my life and into the lives of many in the far-off land I love.



How Vital is Our Motive?

A STARTLING thought was vividly expressed by a prominent leader in the Christian world in a recent gathering of missionary workers. "Our motive," said he, "must be as powerful as the motive of those who created this missionary movement if it is to live. We can not get on with any lesser motive than theirs." This set us to thinking of our immediate circle of Christian friends, the family group, the local church where we worship, the office where we work. Have we a motive powerful enough to keep the missionary cause alive? Has our motive drive enough, has it a cutting edge so keen that it could start a new missionary movement if the old one should die out?

Suppose there were no missionary organizations or missionaries in the world and some one should appear before our church, on an ordinary Sunday morning, with the usual audience of worshipers present, and propose a campaign to carry the Gospel to the whole world, what would be our response? Would there be some David Livingstone present who would go out and almost single-handed open up a million square miles of Africa to commerce and the Gospel? Would there be some cobbler who, like Carey, would abandon his bench and pioneer in China? Would there be some layman of wealth who would instantly respond with a great gift of money? Would the congregation disperse to go out into the homes and business places of the city to persuade men to become disciples of Christ and to enlist them for world service? What about your church in a crisis like that? What about yourself? How powerful is our missionary motive? Has it reality? Is it the consuming ambition of life? Could we start the Gospel again on its triumphant march around the world? Surely, no smaller or less compelling motive than this does this critical hour demand from every Christian.

Brothers All

THE effort to alleviate the sorrows which are filling so much of the world to-day is drawing together into new ties of brotherhood those who seek to bind up the wounds. The committees organized in behalf of Armenian and Syrian relief, as in other movements of this kind, have brought together in common service elements widely diverse in race and religion. A recent visit to twelve cities in the interests of this great appeal has brought this out strikingly. The following sketches give only a glimpse of some of the friends of humanity met in a single week.

The first four described are working together in one city. The chairman of the committee is a Catholic. He has grown up with the city and has helped to lift its morals and ideals for many years. His face mirrors the kindliness of his heart. A company of people was called together to hear about the tragic experiences of Armenia. A proposal was made

that a committee be organized and subscriptions solicited. As frequently happens those present began at once to make excuse why they could not take the lead in the matter. The meeting was in danger of breaking up without anything definite being undertaken. Then some one noticed that tears were on the cheeks of our Catholic friend. He said that something must be done. He was made chairman of the committee. The work began and continues with increasing success.

A man who had been ten years in the legislative bodies of the State, an earnest and active Protestant, was secured to act as executive secretary. Through his tireless efforts many meetings have been arranged. A tag day netted a considerable sum of money, and other methods have brought in several thousand dollars.

A third member of the committee is a Quaker, a British subject, not a member of any church in America. He has all the Quaker's deep-seated abhorrence of war and could not conscientiously go into the army. He wondered how he could do his bit, heard about Armenia and went to headquarters to make a small contribution. They were preparing for a tag-day to arouse interest and challenge public attention. He offered his services, grew deeply interested and for weeks has given practically all his time to the campaign. His funds are about exhausted now, but he plans to work and earn more money and then spend it in stirring other people to give. During a certain period of time a friend discovered that he had given or spent to enlist others about two hundred dollars and that his personal expense account for food for himself during the same time was only nine dollars and seventy-five cents. It is no wonder he says, "My life has been completely changed since I took up the work."

A fourth member of this same group, a recent addition, is an Armenian boy, a student from Euphrates College at Harpoot, where his father was a professor. His father was killed, his beautiful sister put in a Turkish harem and his mother and little brother deported. With four hundred and fifty men and boys this young student was driven from Harpoot. He alone escaped of the entire party, climbed the mountains, crossed Siberia, reached Japan and finally landed in America. His sufferings have been severe, but his faith is strong and his desire to serve his country and his fellow Armenians is very great. So it happens that Catholic, Protestant, Quaker and Armenian are working side by side in a common cause.

In another city the treasurer of the relief committee is a Jew, a leading merchant of the town. In integrity, public spirit and benevolent sympathy, he is the peer of the city's best and better than most of her citizens. On his desk is a row of books, each a record of benevolent, relief or other humanitarian activities. He knows intimately the details of them all. The Armenian and Syrian relief work in that city has been the most thorough found in any community.

After personal interviews with many individuals, an extensive campaign through the mails, and many meetings, as a final method a house to house canvass to solicit funds was made.

Surely, these examples of devotion, service and sacrifice should inspire afresh many who have toiled and suffered in this cause to redouble their efforts and should challenge to action many who have thought they were too busy, or had too many financial obligations, or that there were too many other calls for help. We who have given must give again and yet again. They are hungry and we are well fed. They suffer the agonies of bereavement and loss of home while we are comfortable and safe. Over them hangs constantly the pall of uncertainty, the weight of a tragic future, while our coming days are glorious with hope and freedom. O friend, O brother, let us help lest they perish!

The Deepening Tragedy

But It Is not Yet too Late to Save Thousands

THERE is ample justification for the use of war terms when referring to what is virtually a battle with those great foes of human life — poverty, hunger, disease, death. Veteran workers in the slums of our great cities know what this means. But increase the squalor of the slums many fold, raise the number affected to almost unbelievable figures, give unbridled liberty to the forces of hate, fury, rapine and murder and we have only a faint picture of the awful surroundings and pitiable condition of millions of human beings who are the innocent victims of this cruel world war. In Bible lands where some of the greatest moral as well as military battles have been fought, one of the most tragic struggles in the world's history is being carried on. The outcome of this struggle involves no less than the very existence, the perpetuity of races that were first to accept the religion of Jesus Christ, races whose history is replete with the grandeur of an ancient civilization but which under the iron heel of the oppressor have after centuries of misrule and persecution, at last reached a condition where from a human point of view it would seem that utter extinction must be their fate.

In other days when these brave people, the Armenians, and their fellow sufferers, the Syrians, have cried out, their voices were easily heard, but above the din of this world war and in the midst of a babel of other voices the bitter wail of these ancient races has been nearly lost, as they have retreated farther and farther into mountain and wilderness or have found refuge in lands distant from their homes.

The task before the American Committee for Armenian and Syrian Relief—the task of trying to keep millions of these people from starvation—the task of seeking to preserve the remnants of those once happy and prosperous races that they may again till their fields, rebuild their homes and re-establish their families—this task would be hopeless were it not for faith in God and the generosity of Christian people. The effort can not fail because God wills that these people should live. It can not fail because there is too much of good will and the spirit of sacrifice in American hearts.

While the actual declaration of a state of war tended momentarily to check the flow of money into the treasury it is not believed that there is any lessening of interest. Large sums are being received from week to week from individuals, groups and organizations. Receipts, however, have not yet nearly attained the volume necessary to meet the need.

To illustrate this need: Under date as late as May twelfth a cablegram was received at the headquarters of the committee in New York from Missionary Vanneman at Tabriz, Persia, which read, "Relief funds finished. Unprecedented need. Require $100,000 this month." There were no funds in the treasury with which to answer this appeal. On the other hand the treasury had been already overdrawn to the extent of $40,000 to meet earlier pressing demands. Extracts from other recent cables and reports follow:—

"The condition of the inhabitants is becoming daily worse and worse. Clothing has been given in small quantities by committees. The housing of the refugees is very bad, cold, damp, uncomfortable and insanitary."

"Awful havoc has been wrought amongst the Armenian artisans so that when they return to their country there will be a great dearth of tradesmen. We thought if we could begin to train the

boys in handicrafts while they are here in exile they would be more able to support themselves when they return."

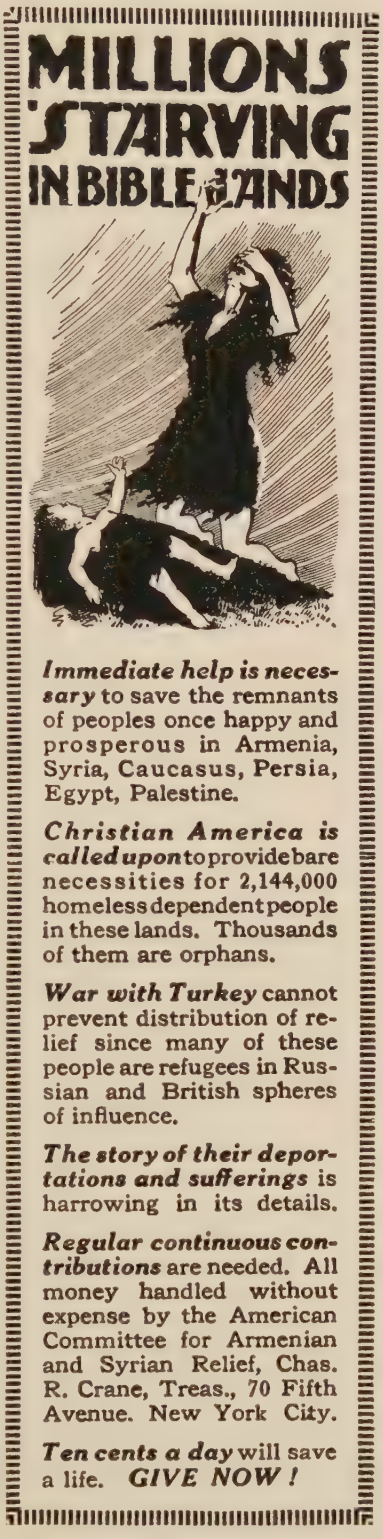
"One responsibility of the women workers at Alexandropol is to find mothers of new-born babes. There are many little ones who have only mangers to lie in and the mothers sometimes tear up their own clothing for swaddling clothes. To these mothers the young women give five dollars and a blanket for the little one. Another work for which they are responsible is that of listing fatherless children to whom we make a monthly grant of two dollars."

Tiflis, April 17, '17.

"Have had conference with members Provisional Russian Government here regarding relief. They appreciate committee's work. Conditions outlined in committee's cablegram of fifteenth fully confirmed. Need of orphans particularly great. Orphanages should be established immediately. Estimate about 40,000 here. Every possible effort should be made for us to care for at least 10,000.

WILLOUGHBY SMITH,
Consul."

Five million dollars per month is needed to meet this appalling situation. The committee confi-


MILLIONS STARVING IN BIBLE LANDS
Immediate help is necessary to save the remnants of peoples once happy and prosperous in Armenia, Syria, Caucasus, Persia, Egypt, Palestine.
Christian America is called upon to provide bare necessities for 2,144,000 homeless dependent people in these lands. Thousands of them are orphans.
War with Turkey cannot prevent distribution of relief since many of these people are refugees in Russian and British spheres of influence.
The story of their deportations and sufferings is harrowing in its details.
Regular continuous contributions are needed. All money handled without expense by the American Committee for Armenian and Syrian Relief, Chas. R. Crane, Treas., 70 Fifth Avenue. New York City.
Ten cents a day will save a life. *GIVE NOW!*

dently appeals to the people of America to continue their aid and prayer, and to join in making the special campaign now getting under headway a great success.

As stated in these columns last month about forty field workers have been sent throughout the country. Circular letters urging the formation of committees in every local community have been sent to all mayors, pastors and other prominent people. Publicity in the form of material for the press and printed matter for display and distribution is receiving special attention. Among the latter should be mentioned the following:

A beautiful three-color poster of striking design. This is suitable for hanging in churches, stores, stations, clubs and other places where it will immediately attract attention.

The design of this poster has been worked into an appealing advertisement which, in the form of an electrotype plate is being offered to all the newspapers of the country.

This same design also enters into the composition of a card on one side of which is a map illustrating clearly the area in which the people in need are dwelling.

A new and revised edition of the pam-

phlet, "The Most Terrible Winter the World Has Ever Known" has been issued under the title of "The Scourge of Summer."

All this material should be given wide circulation and supplies of it may be had by addressing the headquarters, One Madison Avenue, New York City.

It is important also that publicity be given to the following:—

War itself can not entirely stop relief distribution in Turkey since neutral channels are open through which funds are being sent and will be forwarded as fast as received.

More important even than the foregoing is the fact that a large proportion of the people in need are refugees from Turkey into territory under the protection of Russia and Great Britain whose armies are giving all possible aid to those who are distributing relief.

While an exceedingly small amount, ten cents per day, will save a life, the total number of lives is so large, more than two millions, that at least $5,000,000 per month, is needed to supply the barest necessities for this vast number.

Upon America, practically the entire responsibility for supplying this money rests. It is a great responsibility, but America will not fail!

Where Millions of Human Beings are Starving!

TEN CENTS A DAY WILL SAVE A LIFE

Millions occupying the Bible lands shown on the map are in immediate need of food, clothing, shelter. Their condition is pitiable. The story of their suffering is heart-rending.

American charity is the sole dependence of these people. Their present needs require more than is being contributed.

While relief distribution has become difficult in the dotted portion, even there channels of mercy are still open. War cannot stop relief. Hundreds of thousands are refugees from the dotted into striped areas, which are under control of the allies, who are faciliating the work.

Money transmitted and used without expense by efficient agents. Every dollar for relief, none for expense. A regular flow of funds is necessary to meet the situation.

Send money to your local treasurer or to Chas. R. Crane, Treasurer American Committee for Armenian and Syrian Relief, 70 Fifth Avenue, New York. General correspondence, 1 Madison Avenue.

Ask for literature. Organize a local committee.

DR. SHEPARD AT OPERATING TABLE ASSISTED BY THREE ARMENIAN DOCTORS AND AN AMERICAN NURSE

Shepard of Aintab

The doctor of the iron will and tender heart who laid down his life for Christ in Turkey.

Stephen Trowbridge

DR. FRED D. SHEPARD for many years was at the head of a large hospital at Aintab, where patients were received from far and near, and from which as a center the doctor used to tour for hundreds of miles in every direction on his errands of healing and spiritual help. Riding on his splendid Arab steed, he was a striking figure, well-known throughout central Turkey, almost worshipped by the Moslems, as well as by the Armenians and Syrians. It was in no small measure through his unconscious influence that Aintab was spared from the massacre of 1909. When an interior village was surrounded by the Turks and the population about to be massacred, Dr. Shepard rode all night over the mountains, and single-handed succeeded in warding off the calamity. No other person in Turkey could have produced such an effect.

Sometimes the people pronounced his name Shippert, but more often it was Shipput. The remarkable fact was that they used no titles nor any of the high phrases which Turks and Armenians usually join with the names of well-known persons, although Dr. Shepard had degrees from Cornell University and the University of Michigan. In his thirty-four years of missionary service in central Turkey he developed wonderful skill in medicine and surgery. Yet there was no barrier between him and the hard-handed plowman of the plain. Equally to the multitude of Mohammedans in the central provinces of Turkey and to the Christian craftsmen and tradesmen of the towns, this doctor with an iron will became known simply as "Shipput." And in these two short syllables which came to be more than a private name—almost a generic word for all the American missionaries—there was spontaneously expressed a strong love and devotion on the part of a million people. Other Americans were called "his Excellency Dr————," the Rev. Mr. ————," and the consuls were addressed, "Your exalted honor, Consul ————," but those whom the people liked and wished to honor in their home-talk were mentioned as "Shipput-folk," or "like Shipput."

A Magic Name

A company of American travelers was crossing Asia Minor from the Black Sea to the Mediterranean. As they approached the coast, they were detained by the gendarmes, who demanded to know the purpose of their journey. Their passports and letters of introduction proved of no avail. They were not allowed to proceed. Finally one of the company remarked that they were expecting to visit Dr. Shepard of Aintab. Immediately the hostile attitude of the gendarmes changed and they were all smiles. "Ah," they exclaimed, "so you are 'Shipputs.'" Surmising at once

that here lay the solution of their dilemma, they ventured to reply in the affirmative, and were allowed to proceed. No incident could better indicate the wonderful influence of Dr. Shepard among the Moslems and Kurds of central Turkey.

The Man Who Retreated and the One Who Didn't

Medical work had been started at Aintab a short time before Dr. Shepard volunteered for the mission-field. The doctor who had been sent out from America to open the work had been dissatisfied with the small equipment that had been given him and in a mood of pessimism had resigned his position. He must have been one of those men who expect everything to be nicely arranged beforehand. He had known that Aintab was a pioneer station, and that the people who gathered for church services with the missionaries were stoned out of the city; and yet he was very much put out when a large, suitable building was not at once provided for clinic-rooms and wards. "How am I to use my skill" thought he, "and fulfil my medical career with so few and cheap instruments and with only two small rooms for a hospital? I should think the board officers in Boston might have treated me better than this! I don't see that anything will come of such a poor beginning. The best thing for me to do is to look for a better place." So this doctor went back to America like a disheartened soldier, and young Dr. Shepard of Ellenburg, New York, was commissioned by the American Board to take his place.

Creating Equipment

When he arrived at Aintab he found that there was in fact scarcely any equipment. But he set to work at once and was frequently up late at night making the needed apparatus. He built an operating table, using oil-tins upon a base of wood. He invented a sterilizer and put it together He spent some of his own savings for surgical instruments and medicines. Before many weeks had passed there was a steady stream of patients coming to the little rooms which were called "the Sick House," (Turkish for hospital). After a while the people began calling it "the Health House," and the news began to spread about the extraordinary skill and good will of the doctor.

A Striking Contrast

Once I heard a stone-mason describe the difference between Dr. Shepard and the Turkish Government doctor. "If there is a wretched old man suffering from fever in some basement by the side of the street, and he calls out for help as Shippert happens to be passing, Shippert swings out of his saddle and crawls into the dirty, dark hole and feels the man's pulse and prescribes for him on the spot. But if it were the municipal doctor passing he would draw himself up in the saddle in a pompous way and announce in a loud voice, 'You should know that the regular time for clinic is ten o'clock day after to-morrow at the municipal hospital. When will you people get to understand this?' And with that he would spur up his horse and ride on."

Widening Service

As Dr. Shepard's skill and good will became known, his field of service widened rapidly. Telegrams were received and messengers arrived begging him to come to distant cities north, south, east and west. He soon proved that he was a splendid horseman and he would often outride the best of the mounted policemen whom the government furnished as protection on the more dangerous routes. Through the deep gorges of the Taurus Mountains and over the snowy passes he rode to the cities of Sivas, Hadjin and Zeitoun; out across the broad Mesopotamian plain in the intense heat of summer, he made the ride from Aintab to Diarbekir, usually nine days, in four! Again and again he rode the seventy miles from Aintab to Marash along winding stony trails and across the swampy plain in a single day. Once when the snows in the Taurus had begun to melt in huge masses and were pouring their floods of turbid, icy water across the Marash plains, the doctor arrived at the south bank of the Ak-Soo River. The slow-moving, neglectful Turkish Government had never built a bridge, though this was one of the chief caravan routes. Rushing in wild eddies, and carrying in its swirl whole trees torn from their roots, the river swept by in front of the doctor. He paused only a few moments to get his bearings and to have everything tight and firm for the venture, and then plunged into the water by the side of his horse and swam

the two hundred yards to the north bank. It was harder than a battle with the tide, and it took an iron will to fight it out; but the doctor thought of a certain suffering patient in Marash and his heart would not rest until he pressed through to the journey's end.

Many times he was called southward a hundred and twenty miles to the old city of Antioch, where can be seen the ruins of the amphitheater which was standing in the days of Paul and Barnabas. The few struggling churches are overshadowed by many mosques. Nowhere in the Turkish Empire have the Mohammedans more

CONVALESCENT PATIENTS, KURDS, TURKS, ARMENIANS AND JEWS IN HOSPITAL COURTYARD

completely put underneath their feet the followers of Jesus of Nazareth.

The Servant of All

Traveling westward the doctor used to follow the rough trails of the Kurdish Mountains and the Amanus range where the chief occupation of the villagers is robbery and hunting. In the broad Cilician plain are the cotton centers of Adana and Tarsus, and many are the grateful patients in those cities who have welcomed Dr. Shepard to their homes. Often in entering a village he would slip in through some by-way and charge the chief not to let it be known where he was spending the night. Overtired from the intense work at the operating table in Aintab he would seek the quiet of an evening talk with the hospitable village chief; but within a few minutes the news would be passed from one mud house to another, and "at even when the sun was set" the courtyard would be filled with sick. Often, when watching Dr. Shepard reaching out his hand to welcome or to examine the suffering people who had so diligently sought him out, I have thought of those words in Mark's Gospel:

"And from thence Jesus arose and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: *but he could not be hid.*"

From distant points wounded men and fever-racked patients would find their way like pilgrims on a weary pilgrimage, to the "Health House" on the hills of Aintab. I remember one caravan of thirteen sick folk from Erzingan in the Caucasus who had traveled twenty-seven long days in bad weather and over terrible roads. These thirteen had come because of an operation the previous year on a Caucasus patient. resulting in a cure which seemed nothing less than a miracle. Sometimes crude litters of branches were constructed and balanced upon the backs of mules or donkeys, or swung tandem-fashion between two pack-horses. The Arabs wounded in the tribal feuds of the wilderness used to come in on their gaunt dromedaries. Planted in the hospital yard you would see the Bedouin spears, twelve to fourteen feet in length and shod with iron like Goliath's weaver's beam.

Right up to the end the doctor was the champion of the weak and suffering. When Turkey became involved in the present great war and the policy of crushing and exiling the Armenian people began to be put into force throughout the provinces, Dr. Shepard vigorously protested to Djemal Pasha, the Commander of the Eastern Armies of Turkey. Seeing that this had no effect he went to Constantinople and used his whole influence with officials, who had formerly been his patients, to rescue the Armenians from the brutal treatment they were receiving and to secure for the missionaries the right to feed and shelter and comfort the exiles passing through the towns and cities. While in Constantinople he organized the Turkish Red Crescent work and performed an immense number of difficult operations on wounded Turkish soldiers.

Returning finally to his hospital in Aintab which had been seized by the Turks and filled with sick soldiers, he went right into the wards and began caring for the men. He was hurriedly called to the city of Ourfa to investigate the death from poisoning of Mr. Leslie, an American missionary. There can be very little doubt that this poisoning was done by the Turks. Back again to Aintab he rode, only to find an epidemic of typhus raging in the city, and the hospital crowded to its capacity. A few days of strenuous work and he was himself down with typhus. On a cold December day he was taken home to God, and all the city was speechless with sorrow.

We should never feel sad when we think of a life such as his. He truly had an iron will and a tender heart. And these were the gift of the Christ of Calvary. Again Robert Browning's words are fulfilled:

"O, Soldier Saint,
No Work Begun On Earth Shall Ever
Pause For Death."

"The United With Heaven Business"

The story of a business man in China who served his fellows and suffered the loss of all things.

C. E. Scott

YUAN was an elder in a Presbyterian church and a well-to-do merchant. Five daughters had come into the home but no son. This was a great grief to the family as, according to the Chinese idea, not to have a son to perpetuate the family name is a calamity. But the sixth child was a son, and great was the rejoicing. Before the birth of their son Elder Yuan and his wife had been exemplary Christians. Now their zeal for God knew no bounds. At their own expense they opened Christian village schools; they subscribed toward schools in villages where fellow Christians were weak. They helped worthy pupils to attend village school and high school and college and theological seminary. To the poor of their church which has adherents in many villages, they became as ministering angels. I remember once when some Christians were in special straits, Elder Yuan, having no ready money for the exigency had one of his men wheel off in his barow a squealing, fat pig, sell him in the market and turn over the proceeds to the needy ones.

Some months before the outbreak of the European war, Elder Yuan, with another Christian leader, opened a new store. They adopted the name Tien Hnoa Cheng, or "The United with Heaven Business." The idea was to make money for the Lord. The firm adopted the following rules:

1. To devote to the progress of the Kingdom one-tenth of all profits.

2. Elder Yuan to devote all his share of the profits to the progress of the Kingdom.

3. Every evening to have a Gospel service in the store.

4. Store closed to business all the Sabbath Day.

5. No gambling or drinking allowed in the place.

6. No servants or helpers who are not earnest witnesses for Christ to be kept in employ.

With uncommon foresight and good fortune the firm, shortly before the war broke out, bought up a considerable quantity of German aniline dyes and washing soda, both highly prized by the Chinese as superior goods. The rapidly mounting trade supremacy of the Germans in China was an amazing fact and the open secret of it was not only the quality of the goods and rock-bottom prices, but the pains taken to cater to the trade where some other traders were insolent or indifferent or dictatorial. And the Chinese showed their appreciation by giving Germans their patronage. Elder Yuan was one of these. And when the lack of German dye-stuffs began to be felt in Europe, Australia, Africa and North and South America, the pinch also came to the unknown villages of China.

There was such demand, ever increasing, for these goods, no longer obtainable on account of the war, that the profits therefrom became great all over the East. Elder Yuan's firm came in for its share of handsome returns. And he was planning great things for the church out of the many casks of German goods in his storehouse.

The Tragedy

Then one night something dreadful happened, something so dreadful that it horrified even the heathen, filled the church with distress, and made of it a company of brothers weeping for the taking away of their friend.

On the main street of the market town opposite Elder Yuan's store is a gambling joint, run by certain lewd fellows of the baser sort, and resorted to by rough and brutal men. Therein was brewed for months a plan to murder Elder Yuan and all his store force, if necessary, and seize their cash profits. A night arrived which seemed auspicious for the execution of this plot. One partner and two helpers were away at a market, while only a new and boyish apprentice was with Elder Yuan.

On that night, a considerable number of desperadoes as developments revealed, stealthily entered the store simultaneously, killed the two sleeping men, and carried off the cash in the store.

Justice Waits

As a sad but startling illustration of China's need for Christ it must be said that for more than twelve months the magistrate concerned has done practically nothing in the case. According to a proverb current among the common people, "All Chinese officials are rascals and ought to be killed; but it is useless to kill them, because rascals equally bad will buy their places."

The theory of Chinese officialdom is that the official is the father of his people—the oriental patriarchal idea. He serves the state for nothing, out of love for his country. As a matter of fact he buys his position from somebody higher up. What the people "below" think, matters not. As the condition of holding down his job, he must be able to report to his superior that all is at peace and secure within the borders ruled by him; so that, officially, he is often quite impervious to any knowledge of murders committed in his district. He will move heaven and earth to keep such news "under the lid." Among other things it means to him disgrace and loss of position, if he allow disturbances. In this particular instance, as is so common, it is known that the henchman of the yamen of the magistrate concerned have taken some of the money as hush-money; and it is not improbable that the magistrate has some of it as his share of the blackmail.

Thus has the strongest, steadiest light of an infant church, shining out into the blackness of heathendom, been snuffed out. And this foul murder in an unkown Chinese village is one of the innumerable, terrible by-products of the world-war.

Advance in the Philippines

A glimpse of the stirring work being carried on by the churches in the Island World of the Far East.

Harry Farmer

THE United States Government has estimated that there are more than 3,000 islands — large and small—in the Archipelago. The area is something over 114,000 square miles—about as large as Illinois and Missouri. The two largest islands are Luzon, in the north, about as large as Ohio, but with 800,000 less population; and Mindanao, in the south, about as large as Holland, Belgium and Denmark. This is the most fertile country with the finest climate of any of the islands. There are about 625,000 people, or about seventeen to the square mile, while Java, not so far distant, has 590 people to the square mile.

A YOUNG PHILIPPINO PREACHER

The Methodist work lies entirely within the island of Luzon, where we have been assigned by the Evangelical Union to ten provinces, aggregating 2,000,000 of people. At present there are eleven missionaries in this field, some one of whom is generally on furlough in the United States. As there are some institutions to look after, there are at present six provinces without missionaries in charge. While the work is being carried on in these provinces by Filipino pastors, there is no one to direct activities in the unoccupied towns and villages.

In the early days of missionary work in the Philippines judicious counsel brought the missionaries together in an agreement whereby there has been very little or no overlapping. There are in round numbers 100,000 members in the evangelical churches, with at least 500,000 in the Christian community which depend upon the ministrations of the evangelical churches. The Methodist Church has 40,000 members with a Christian community of probably 200,000. We are asked to baptize a great many children not belonging to our Church, and in the city of Manila alone where we have about 1,000 members, a preacher marries between 2,000 and 3,000 couples every year. There are several outstanding facts concerning our work in the Philippines which ought to be noted and remembered.

First. The wonderful development which has taken place under the American Government in the last eighteen years. Some of these are local and insular self-government, including both the House and the Senate; a complete up-to-date educational system; a Bureau of Health, which looks after the problems of hygiene and sanitation in all parts of the islands and which has segregated the lepers, as well as completely driving out cholera, bubonic plague and smallpox. The Manila hospital rivals the best in the world; public roads have been built throughout the length and breadth of the islands, with concrete bridges over the more im-

COMMUNITY CHRISTMAS TREE ON THE GROUNDS OF THE METHODIST HOSPITAL

portant streams. Artesian wells have been built everywhere. Through just laws the mining and commercial business has been put on a sound basis and large stores and trading centers have been established everywhere; money has been lent by the Government for the building of railroads and the mileage has increased from one hundred to five hundred miles.

Second. The revolt from Rome. The constant insurrections of the Filipinos in Spanish times were not so much against the Government as against the friar control of the Church. When the Spaniards were driven out the Roman Church fell under the sway of Filipino priests with an American Archbishop, but about 3,000,000 organized an independent Church. A well-known Filipino and a nominal Romanist states that not more than thirty-five per cent of the Filipino people could be counted as good Catholics. The work of the mission is in no sense proselyting, but it is a hand-to-hand conflict of saving people from atheism.

Third. The modern English educational system is developing the youth of the Philippines, filling them with new ambitions and desires. The missions are beginning to see that some provision must be made to take care of these bright young men and women. This is being done by establishing dormitories in the provincial capitals which contain the high schools, and also in the city of Manila, which has more than 10,000 students. Our boys' dormitory, which accommodates only eighty, was obliged to turn away more than six hundred applicants last year. We also have a girls' dormitory near by and a students' church. This church is being held in the building formerly used by the American congregation, and in a short time will have to be relinquished to the Government. It will then be necessary to erect a new church.

Fourth. The evangelical movement. From the very beginning it was seen that inasmuch as the Government was looking after the educational interests, the missions could devote themselves entirely to the evangelistic work, and for this there was a very small call from every part of our field. This began with hundreds of people applying for enrolment who were organized into churches. While these people were being taught the rudiments of evangelical Christianity and church organization, they were led into the true Christian experience. This evangelistic work has continued and is the great outstanding feature of the work in the Philippines to-day.

Ways That Win

A Mid-Week Solution

The problem of the mid-week meeting in a New York Church bids fair to be happily solved by the new plan inaugurated at the Central Church, Disciples of Christ, New York.

P. J. Jerome writes: Doctor Finis S. Idleman, the minister, has adopted the plan which proved successful for three years in his former church of 3,000 members, in Des Moines, Iowa. The program provides for bunching the week's church engagements into one night and combines a devotional period, a conference session and a social gathering. It is called the "triangle meeting," combining as it does the three different angles of church work.

The devotional period begins at 7.45 p.m. and is distinctively a meeting of song and prayer. Doctor Idleman suggests the various branches of religious activities, general and personal, as the objects for intercession for the meeting and a number of members are then asked to pray for these special topics. A good pianist and chorister insure the right kind of songs. No long speeches are allowed, and even the short speeches seem out of place as the spirit of prayer becomes so prominent.

The conference period begins at 8.30 promptly at the close of the devotional period, and meeting breaking up into different groups representing all the organized activities of the church work. In one corner the young people talk over the Christian Endeavor plans. In another corner the publicity committee reviews its work of the week, and plans its campaign for the future. Similarly in different rooms or parts of the church one can find conferences of trustees, deacons, missionary societies, etc. Doctor Idleman believes that successful supervision of church work requires more frequent meetings than once a month, and the new plan of a weekly conference is a fine stimulus to the workers. Persons present not related to any of the conferences are asked to join in any one for which they have a preference.

The social period begins at nine o'clock. Conferences are over and tea is served by one of the societies, and a half hour of fellowship and acquaintance making closes the evening.

This "triangle meeting" has increased the attendance at the mid-week meeting nearly threefold. The plan will be watched with interest by other churches."

* * *

How One Church Is Financed

The financial report of the First Methodist Episcopal Church, Wellington, Kansas, made to the church on the day when the every-member canvass was taken, reveals some inspiring facts. The church bulletin for that day gives a detailed report which includes a long and very interesting list of enterprises at home and abroad in which the church is engaged. A little more than a thousand members contributed over twenty-six thousand dollars for all purposes last year, of which considerably more than half was spent for education, for home and foreign missions, and other benevolent objects.

These inspiring results are the fruit of years of teaching and courageous adherence to high standards of devotion. Miss Maude Price, who with her sister and other members of her family have had a powerful influence in moulding the life of this church, summarizes the history of the new life of the church in the following statement:

1. All unscriptural, commercial, catch-penny schemes were abolished.

A slow process of education went on through the years, beginning about the late eighties, perhaps 1889. A few persons became convinced of the truth "Make not my Father's house an house of merchandise." These persons, from that moment, refused for conscience' sake to participate in any money-making schemes, adhering solely to God's plan of tithes and offer-

ings. It was because of this absolute refusal to participate in commercial schemes that these persons had an influence; if they had broken over under the mistaken notion that it would be better to take part in these money-making schemes than to seem to be at variance with the other church members, their influence would have been gone.

One of the most effective agencies in the slow process of education was the use of Dr. Carradine's book *Church Entertainments: Twenty Objections.* This book was studied as a text under the auspices of the Literary Department of the Epworth League, and the League soon took a stand against the church entertainment plan of raising money. This book has been scattered throughout the church, used in the Women's Home Missionary Society, and has had a telling effect.

The Women's Foreign Missionary Society stopped giving "pink teas" and other missionary meetings with a pay-supper attachment about 1903.

The Ladies' Aid Society abolished commercial schemes for money-making by putting into the constitution, November 8, 1906, the provision that all money should come from dues and by solicitation.

II. The Scriptural plan of tithes and offerings has been aggressively promoted.

The subject of tithing is presented at every monthly meeting of the Women's Home Missionary Society.

A superintendent of tithing presents the subject once a month in the Sunday-school by charts, talks, recitations, songs, class exercises, and by other methods.

Sermons and addresses by the pastor, district superintendent and others.

Tract distribution. Many excellent leaflets are given out.

Personal solicitation for tithers.

Tithe roll.

A tithe pledge and a tithe covenant.

III. Some items of interest.

Signers of the covenant, 74; signers of the pledge, 155; total, 229.

A $50,000 church building erected without any drain on benevolences.

This church supports a foreign pastor, native pastors, and other workers.

A social church,—1,000 present at last social gathering.

A spiritual church, enjoying the "outpoured" blessing of Malachi 3: 10.

A working church, released from money-making, now labors for the larger interests of the Kingdom.

* * *

Notable Giving

The offerings of the First Baptist Church, Dallas, Tex., Dr. G. W. Truett, pastor, in 1916 amounted to $100,440.80. Of this sum only $19,043.88 was for the work of the local church. The sum of $67,810.35 came through envelope and basket offerings. Missions received $27,011.33; Christian education, $31,574.27, and charity (including Buckner Orphans' Home, Baptist Sanitarium, etc.), $20,861.24.

On the honor roll of churches giving more for others than they spend upon themselves is that of Walmer Road Baptist Church, Toronto, Canada.

Last year out of a total income of $42,170 this church gave $22,342 to missions and benevolences and spent $19,828 for the work of the local church.

The pastor is Captain Rev. John MacNiell, now serving as a chaplain with the Canadian expeditionary forces in France.

Mr. Joseph F. Shenstone, who is a member of the executive committtee of the Laymen's Missionary Movement and of the International Missionary Union, is a member of this church.

* * *

Church Treasurers Get Together

A conference of Presbyterian church treasurers held at the Central Young Men's Christian Association in Brooklyn, New York, marks a new advance in the policy of the church to keep abreast in efficiency with the other institutions of the city. As far as known this is the first conference of the kind ever held. Twenty-five churches in the Presbytery of Brooklyn were represented by their treasurers and financial secretaries. These numbered thirty-five in all. Among them were Isaac E. Hasbroeck of the Lafayette Avenue Presbyterian Church which has a membership of 2,336 and an annual budget of $93,960, and Walter Neserloe of the Classon Avenue Presbyterian Church, with a mem-

bership of 732 and an annual budget of $21,335.

The conference was conceived by and assembled under the direction of the Rev. R. W. Anthony, the secretary of the Church Extension Board of the Presbytery of Brooklyn.

Two specialists in church finance who made valuable contributions to the discussions were Rev. U. L. Mackey, superintendent of the Synod of New York, and H. F. Laflamme, a secretary of the Laymen's Missionary Movement.

The following subjects were considered:

Preparing the budget,
Administering the funds,
Following up the subscriber,
Methods of dealing with unpaid accounts.

There was an exhibit of the best type of budgets, statements, books, follow-up letters and accounting systems.

There hung upon the walls a set of charts illustrating the methods advocated and the results achieved. No resolutions were passed, but such a valuable contribution was made by free exchange of opinions between the treasurers, financial secretaries and others present, that arrangements are under way to hold such a conference regularly each year.

Similar conferences may be held in different parts of New York. The best results can be secured by confining the attendance to not more than forty and to church treasurers of a single communion. Having treasurers of a uniform type of church organization only makes possible a specific consideration in detail, which is not possible if various forms of organization are represented. The restriction in attendance enables all who attend the conference to participate in the discussions.

It is suggested that this exceedingly valuable type of conference might be held in any city in the country.

* * *

Items in the Ten-Point Standard

The Baptist Department of Missionary Education has prepared a very interesting outline of the various items of the Ten-Point Standard of the Department. We reproduce four of these.

I AM THE CHURCH MISSIONARY COMMITTEE

I am democratic, for I gather within my folds all the departments of the Church.
I organize for the whole church correlated missionary education.
I delight to devise forward missionary steps.
I am sympathetic toward the needs of the children and the keen minds of the men.
I am the clearing-house of missionary activities.
I am the hub of the missionary church.
I plan to find a place in 5,000 churches in 1917.

I AM THE EVERY MEMBER CANVASS

I am not just an effort to get money.
I am necessary to the spiritual growth of the church.
I follow Paul's financial plan, for I promote giving that is
Periodic
Personal
Provident
Proportionate
Preventive
I make unnecessary the use of money-making schemes.
I am promoted with prayer.
I increase benevolences.
I increase church fellowship.
I enlist volunteer workers.
I increase church attendance.
I am most successful when you are most prayerful.
I plan to visit 5,000 churches this year.

I AM THE MISSIONARY PRAYER

I am the dynamic of all missionary activity.
I am as wide as the world itself and as high as the heavens and as old as the world.
My heart takes in the whole world.
I am the power that changes things at the other end.
I am the meeting-place of all Christians.
I bind together the women of every land and make all men brothers.
I am the whatsoever—the whosoever—the whensoever—
Yet folks forget me.
They do not use me.
They have not learned to know my power.

I AM THE MISSIONARY SERMON

I preach a living Christ for a whole world.
I seek to educate—that folks may give, pray and work more intelligently.
I create a desire for more knowledge of the present world situation.
I bring a knowledge of a great need—and a desire to meet it.
I can show you the world at work.
I seek to enlist volunteers for service.
I can introduce you to the biggest men of any age, yet I am unknown to some preachers. When I am announced some folks say "Let's stay home." They say I am dry.
I aim to enter into every sermon, for I am the Gospel (good news) for the world.

Methodism and World Cities

In *Beyond Our Farthest Frontier,* published by the Board of Foreign Missions of the Methodist Episcopal Church, is found the following striking comparison:

There are only 27 cities in the United States of 200,000 population or more. Methodism is working in all of them. Beyond our farthest frontiers we are working in foreign lands in 67 cities of 200,000 population or more. Set the 27 largest over against the 27 largest cities in the United States and note the comparison.

CITIES OF 200,000 POPULATION OR MORE

27 cities in the United States, total population	18,087,646
27 cities in which we are working abroad	24,798,508
Average population of 27 United States cities	669,542
Average population of 27 cities abroad	911,038
Excess of average abroad	241,496

There are no more cities of 200,000 population in the United States. Abroad we are working in 40 additional, aggregating 11,827,581 population, averaging 295,689, which is larger than such cities as Denver, St. Paul, or Rochester.

Do not these facts present one more startling call to greatly enlarge our activities in the great cities of non-Christian lands?

* * *

Lay Leaders at Sterling, Illinois

The Fourth Street Methodist Episcopal Church has divided its entire constituency roll among some twenty laymen. The roll consists of church members, Sunday-school scholars, parents and other close relatives of adherents. Each territorial division is supervised by a layman who has a card file of all the constituency so marked as to show him at a glance the relationship, need or opportunity of each person. Those not related to any church, and who rightfully belong to the Fourth Street constituency, are also listed. The following card will indicate the duties of the leaders and the purpose of the district plan.

Suggestion for Leaders

Constituency Roll
Fourth Street Methodist Episcopal Church,
Sterling, Ill.

1. Hold a conference of the leading workers in the group promptly.
2. Furnish each member of the group with the complete roll.
3. Select two members to look after church attendance.
4. Select two members to look after Sunday School attendance.
5. Select two members to look after prayer meeting attendance.
6. Select two members to act on social committee.
7. Select two members to look after the sick.
8. Urge all to be on the lookout for new families — Select two members especially for this work.
9. All cultivate the friendship of the Constituency Roll members.
10. Emphasize the spiritual work of the group. Every member of the church in each group engaged in intercessory prayer for the non-members.
11. Keep records covering the above items.
12. Do it all for Christ's sake and in His name.

"He came not to be ministered unto but to minister and to give His *life* a ransom for many."—Math. 20:28.

* * *

It Isn't the Church—It's You

At the Minister's Council in Waterloo, Iowa, conducted by the Laymen's Missionary Movement, Dr. W. Scott Smith quoted a poem which gave the pastors much joy and profit. What truth is couched in its setting of humor! Read it for your soul's health.

If you are in search of the kind of a Church,
Like the kind of a Church you like;
You need not slip your duds in a grip
And start on a long, long hike—

You will only find what you leave behind,
If you search the whole world thru;
When you knock at the Church yourself you smirch
It isn't the Church it's you—

The Church is not made by the men afraid,
Lest some other Church gets ahead;
If everyone works and nobody shirks,
You can raise a church from the dead—

If you are in search of your kind of a church
Don't search the whole world thru;
But learn to command the forces at hand,
It isn't the church—it's you—.

A Task for Strong Men

The Christianizing of the industrial life calls for enormous expenditure of the vital forces of Christianity. The result will be worth the price, and more.

Norman M. Thomas

IT would be interesting to know what picture unconsciously arises to the mind of the reader when he sees the words "home missions." It is safe to say that up until a few years ago home missions at its best suggested to us Ralph Connor's books of frontier life, the stirring work of Sheldon Jackson or S. Hall Young in Alaska, or the splendid virility of some sky-pilot to the lumber jacks. This type of work we still have with us and it still makes its stirring appeal; yet the last frontier has been reached and new days have brought their new problems. Exceptional populations like the Indians or the mountaineers of the South still have their claim upon our home missionary forces; we are not yet sufficiently awakened to all the possibilities of a more adequate Christian ministry in rural districts.

RELIGIOUS PROCESSION IN NEW YORK IN CONNECTION WITH THE FESTIVAL OF THE MADONNA OF THE THREE CROWNS.

The Big Problem

But far and away the most complex of our home missionary problems involving the most lives and requiring the most faith, statesmanship, prayer and service, is that presented by the industrial situation in America. Even to state the problem fairly is too big a task for this article. Briefly, the situation is this: the growth of industry in this country has resulted in an ever-increasing class of men and women (yes, and there are still children in spite of child labor laws) who have only their labor to sell and who may work a lifetime in industries without acquiring a living wage or even reasonable security against unemployment. Moreover, these workers in almost all parts of the country are of foreign birth, coming in the main from Southern and Southeastern Europe. In 1909 of the wage earners in thirty-eight great industries three-fifths were foreign born. The South, which has the largest percentage of native born, has upon its hands the even more difficult problem of the Negro. The strength of our Protestant churches economically is among the upper and

middle classes, and racially among those of British and of Northwest European ancestry. In other words, there are great numbers of wage earners, men who do the hard, sweaty, but vitally necessary work of civilization, who are separated by race, economic status and in most cases by inherited religion from the bulk of our church members. It requires very little constructive imagination to picture what this means for the Church in America.

Three Parts of the One Task

For convenience we shall speak of the problem under three heads: Racial, social and economic, and religious. Because we are dealing with life these distinctions are after all largely artificial and they really represent different aspects of the same problem. All of us who believe that Christ came that man might have life and might have it more abundantly, hesitate in separating off a narrow part of life and calling that religious or in saying that the Church is interested in what a man believes about God but not in the application of his will to the conditions under which that man works, the home in which he lives or the industrial relations in which he may find himself, with all these factors mean in terms of human destiny.

The Racial Problem

Even in the unlikely event that there is no fresh tide of immigration at the close of the war, America, and especially the Christian Church, has upon her hands for the next generation the peculiarly difficult problem of assimilation. Our last accurate figures are for the year 1910. At that time there were about 1,350,000 Italian foreign-born in the United States, an increase since 1900 of about 17,890. Russia sent over 1,733,000 Jews, Finns, Poles, Lithuanians and real Russians. Every race in Europe is represented in America and in many cases the immediate effect of liberty and better economic conditions is to make men from the submerged races in Europe intensely conscious of the homeland. Now, these people are our brothers yet brotherhood in America has found its expression in words like "dago," "hunky" and "wop." These people have placed us under a tremendous debt to them because by their toil, sweat and sometimes their blood they have laid our railroad tracks; dug our subways; mined our rich treasures of the earth; made our garments and worked with our molten steel. But they bring their problems. They have not been used in most nations to self-government; they are ignorant of American ways and are easily exploited; sometimes they are clannish and do not assimilate readily. Most of them bring semi-oriental ideas of women and many customs of the European peasant village pathetically out of place in our ultra modern life. At the same time no one can live among these people of whatever race without having high hopes of the possibilities of mankind if they had a chance. If the Christian Church really believes in brotherhood never was such a chance presented to it as here in the melting pot of America. With shame we confess that the Church was very late in arousing herself and is even now only partially conscious of the work before her. To interest one's self in securing justice for the immigrant, in his education and assimilation, calls for Christian service in the fields of individual and state action. This is home missions of the highest type.

The Social and Economic Task

For the most part immigrants come here in the faith that they can earn better wages. They are disposed to be content with less than the American standard of living.

Will you permit a statement which I have not space to argue? I have lived for years in immigrant districts, going in and out of tenements inhabited by men of many different nationalities, and I have realized keenly the difference that race makes, but I have realized even more keenly that the vital social factors are wages, industrial conditions, housing and social environment. Poverty has a singular power to reduce men of all races to one level. Under modern industrial conditions great masses of men work ten or twelve hours a day and often seven days a week at mechanical tasks which satisfy none of man's creative instincts, under conditions of noise and confusion which make extraordinarily difficult that practice of God's presence upon which Christianity depends. They can not become rooted in one locality but must move where jobs are to be found; their homes

are congested barracks; they have little or no voice in the control of conditions under which they spend so much of their lives. Is this the soil in which Christian churches and Christian lives grow best?

Let me make the matter more concrete. One summer a certain Italian mother sent around to me to ask that I have her Petey put in some good prison until school should open again. She was afraid of what would happen to him on the streets, and well she might have been, for in the district where she lived not only were the streets a dangerous playground for boys' bodies, but they were centers of a furtive traffic in drugs; saloons flourished on every corner, and gangs of criminals were powerful and well organized. This family lived in rooms so poor and so barely furnished that for a long time Petey had to sleep on a trunk top, not because the family was peculiarly lazy but because the husband could not earn enough to support them and the mother was forced to pit her bewildered ignorance of the city against such forces as I have described, in battle for her son. Is it any wonder that in one of the public schools not far away, thirteen per cent of the boys had been arrested for trivial offenses from one to eleven times before they finished the sixth grade? Surely, this task of social regeneration is a necessary accompaniment of any program of individual salvation.

The Religious Problem

We may by no means neglect the thoughtful proclamation of Christ, the Elder Brother of men of all races and the Saviour of the world. Here Protestants have a direct and explicit duty. They can not say that the synagogues and the Roman Catholic Church are meeting the problem. The Jewish Kehleleh which is doing such good in New York has recently pointed out that barely forty per cent of the Jewish children of the city are getting any religious education whatsoever. Among the Catholics we have not the exact figures, but there is a great falling off in religious education. There is scarcely an immigrant community in which atheism of an anarchistic sort does not flourish and religious indifference is even more common. In most of the Bohemian colonies free-thought is dominant. Without attempting a bigoted indictment of Roman Catholicism, it is true that in the form in which it exists in many Italian or other immigrant colonies it is of the most superstitious type.

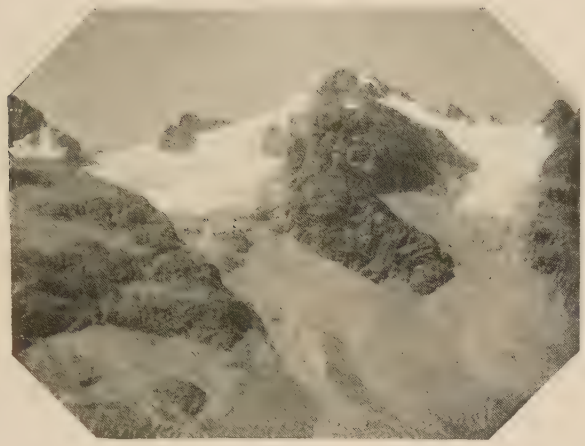
Some years ago the president of one of our great so-called religious festivals in a big Italian colony was a man notorious as king of the white slavers, and was finally assassinated after several unsuccessful attempts on his life. On the occasion of this festival he paid for the chalice which he presented to the Madonna by a raffle held in his saloon. We Protestants may be kept humble by the consciousness of our own shortcomings, but surely we can not fail to present Christianity as we understand it as the way of Life, separated on the one hand from degrading superstition and on the other from barren irreligion.

Fortunately, the Church has already done enough to show the tremendous possibilities in this field. Here is an appeal for lay leadership in all forms of service which so far has been very little heeded by the men of our churches.

So far as I know there are no figures at hand showing the total strength of Protestant churches established in industrial communities in recent years, but some indication of the possibilities for success are seen in such a parish as the so-called American Parish of the Presbyterian Church among immigrants in New York. Here two Italian, one English and Italian, and one Hungarian Church have made a net gain in membership in five years of 1,095. Still more important is the service the parish has been able to render in the development of real Christian character. One can not work among these people in the name of Christ without becoming optimistic as to the possibilities of human nature when touched by the divine under the most adverse conditions. The Church which has accomplished so much with half-hearted efforts can place no bounds to her ambition if she dares to give herself to the cause of the Kingdom of God whose coming inevitably means that men must work alike for the reclamation of the individual and of human society, from hate, impurity and the power of violence, to brotherhood and righteousness and the love of God.

Abounding Opportunity

Glimpses of the open doors, unmeasured resources and challenging



calls of the southern half of the American Continent

C. J. Ewald

SOUTH AMERICA is coming into a place of rapidly-increasing importance in the life of the world. She has been aptly called the Continent of Opportunity. Her marvelous mineral resources, the exploitation of which has really only begun; her millions of acres of rich soil yet untilled; extensive grazing plains unstocked with cattle; vast virgin hard wood forests untouched; all these offer opportunity equally for the capitalist seeking investment and for the emigrant seeking a home. Her progress in the development of her resources, her growing populations, and especially her wonderful and rapidly-developing cities,—these afford opportunity for the North American and European financier and manufacturer.

But South America is very particularly to-day a continent of opportunity for Christian effort. This is true first of all because of spiritual need. No other fact in South American life so deeply impresses the Christian student of conditions as does that of the great spiritual poverty. This stands out in striking contrast to the material wealth and prosperity and to the marked general culture of the ruling classes. Unbelief has permeated all classes of society and its growth seems to coincide with material and educational progress for it is the more prevalent in those countries which are making the most rapid general progress. Especially is this true of the men of South America, for while the women have for the most part remained loyal to the dominant or Roman Catholic Church, the men have nearly all drifted into a position of utter indifference to religion or of active hostility to it. How often one finds outstanding men in these republics, men who are giving themselves most unselfishly in an effort to promote the welfare of their people, but who are fighting religion as one of the great enemies to that welfare.

Quite recently there was being run in one of the most influential weekly papers in Buenos Aires a series of questions of a fundamental character bearing on Argentina's political and social conditions and the leaders of that country were being asked to answer these questions for publication. One of the recognized leaders of thought replying to one of these questions said that in the interests of the welfare and happiness of the people three things must be destroyed—Militarism, Socialism and Christianity. This man's attitude toward religion is not exceptional, it is typical of the attitude of the great majority of educated men. Nor is this at-

titude of hostility confined to the educated man. You find it as well among the working classes. Here again it must be stated that it is particularly true of the more progressive countries. In Argentina where the Socialist party has attained proportions sufficient to elect several congressman, this Socialist movement has been definitely antagonistic to religion. The people of the South American republics are facing every social and moral problem that we are facing and some of these problems are in such an aggravated form that it is difficult for us adequately to appreciate their seriousness. And they are facing these problems with a leadership which instead of looking to religion as the greatest factor in their solution is rather inclined to class religion as one of the problems that must be solved.

But even more is South America a continent of opportunity religiously to-day because of her present consciousness of need. A new day has dawned. The materialism which has held the continent in its grasp for the past decades is waning and there is noticeable a great rising tide of idealism. This had well begun before the outbreak of the European war, but the war has accelerated it. This idealism is noticeable in politics, in education, in literature, — indeed, one finds it on every hand. We can not say that this implies a sense of need of religion. Enough has been said in the preceding paragraph to indicate that this is not the case. But there is a sense of the need of agencies and influences that will contribute to the building of individual and national character. Reforms are being introduced in the election laws designed to purify politics and to put the best men into office, and happily they are producing noticeable results. The universities which have hitherto concerned themselves only with the training of the intellect, are being called upon and are recognizing it as their duty to concern themselves also with the development of character in their young men. Everywhere the great call is for men of character and anything that can contribute to the building of character is heartily welcomed in South America to-day. Does not this spell opportunity? Can the leaders of the churches ask for any greater opportunity? If a sense of need is the first great step toward the redemption of an individual or a people, then the peoples of South America are certainly headed in the right direction. It matters not that there is as yet no sense of need of a vital religion; it is enough that they are conscious of a need of something that will solve their great moral and social problems. We know that such a need as this can be finally satisfied only by faith in a living Christ. It is not their fault that they do not know this, for they have been given no opportunity, but it certainly will be our fault if they are not given a fair chance to find it out now.

ROMAN CATHOLIC SHRINE

The opportunity to discharge the obligation which clearly rests upon us is greatly enlarged by the results of the Congress on Christian Work in Latin America which was held at Panama last February. This congress accomplished, among others, three great things. It made a thorough study of Latin-American conditions, thereby fully impressing the spiritual needs of those countries. Secondly, it has clearly set forth the task of the evangelical churches with reference to those needs; and thirdly, it has worked out and through the Committee on Co-operation is successfully carrying

out a plan of co-operative action for the accomplishment of this common task of the evangelical churches. It rests with the laymen to give their full support to the missionary agencies of the churches as they now for the first time undertake to do their full duty by Latin America.

That these missionary agencies will require large support is evidenced by the utter inadequacy of the present evangelical forces in South America.

A Survey of Forces

The entire force of workers directly engaged in evangelistic effort in Colombia, a country about three times as large as Germany, is one ordained missionary, one Spanish evangelist and four colporteurs.

Ecuador has a dozen men and a few women, all independent workers, and largely self-supported, but not a single representative of any of the larger denominational missionary agencies.

Peru is composed of twenty-one departments or states, averaging about the size of Holland; twelve of these departments are not occupied by any evangelical agency whatsoever and in the other nine departments usually but a single town is occupied.

Bolivia, with 2,000,000 inhabitants and an area larger than France, Germany and England combined, has but eight ordained men located in five of its eight provincial capitals.

Chile has an area larger than that of Germany; it has one city of about 500,000, another of 150,000, ten cities ranging from 17,000 to 60,000, forty-two towns of from 5,000 to 17,000, 261 towns of over 1,000, and 1,500 villages and hamlets, yet Chile, which is by far the best occupied country in South America, has less than 100 missionaries and national pastors engaged in the direct work of preaching the Gospel. The entire staff of evangelical workers in Paraguay other than those of the two British missions to the Indians, consists of two Salvation Army workers.

Argentina, which is larger than the United States east of the Mississippi, and with a population that has doubled in twenty years, numbering now approximately 9,000,000, and with rapidly growing cities and with towns springing up everywhere, has only 110 ordained men (70 missionaries and 40 national workers) who are preaching in Spanish. It has 40 additional ordained men who devote all their time to the 100,000 Protestant foreigners living in Argentina. There are also 21 Brethren and a few independent workers who are largely self-supporting and must, therefore, devote much of their time to business. The city of Buenos Aires, with a population of 1,600,000, has only twelve to fifteen ordained evangelical pastors who preach in the language of the country.

In Uruguay there are more ordained men ministering to the few thousands of people in the foreign-speaking communities than are devoting themselves to preaching in Spanish to the Uruguayans. Uruguay is a country larger than New England, and the entire ordained force of preachers that is working in the Spanish language is ten.

Brazil, which is larger in territory than the United States and has a population of nearly 25,000,000, has less than 200 ordained evangelical preachers.

This review does not include those engaged in educational work or in the several industrial missions established amongst the Indians. A review of these would, however, reveal a similar inadequacy of workers. Neither have we taken into account the Young Men's and the Young Women's Christian Associations. Young Men's Christian Associations have been established in four cities of Brazil, and in Montevideo, Uruguay; Buenos Aires, Argentina; Valparaiso, Chile, and the Waldensian Colony in Uruguay. A Young Women's Christian Association is being very successfully conducted in Buenos Aires. After such a review no argument is needed to establish the fact that any worthy effort on the part of missionary agencies demands a very large increase in the number of workers.

A New Program

The mission boards have outlined a program for South America that includes all classes of society. The outstanding claim on Christianity in every country is that of the less favored classes for evangelization, education, and training for their own welfare and for usefulness to society. Certainly nowhere is there

greater need of a work for this class than in South America. With a great majority of the people still unable to read and write, with millions of Indians semi-civilized or living in paganism, with poverty, ignorance, irreligion and superstition extraordinarily common amongst the lower classes, surely an increasingly large effort must be put forth on their behalf.

Three Great Needs

But there are three features of the program of the missionary agencies which call for great and immediate emphasis in the interests of establishing in these young republics self-directing, self-supporting and self-propagating evangelical churches. This emphasis is the more urgently needed now just because it has not existed in the past. First, there must be special effort to reach the cultivated and influential classes. The fact that practically no representatives of those classes are to-day found in the evangelical churches may be attributed primarily to the failure of the churches to make any effort to reach them. This failure is nowhere more apparent than in the great university centers. There are enrolled in twenty important government universities some 45,000 young men. They are the sons of the influential classes and are in these universities fitting themselves for leadership in every department of thought and activity of the republics. Here we have at once probably South America's most tempted, most irreligious, most strategic, and yet most accessible group of men, and incredible as it may seem the fact is that no church, either Roman Catholic or evangelical, is making any direct effort to influence this group, morally or spiritually. Contrast this with the efforts put forth on behalf of university students in North America. The deputation representing the boards, that toured South America following the Panama Congress, impressed with the opportunity afforded in the university centers has strongly urged that the Young Men's Christian Association should immediately enter all these fields and that the several mission boards operating in South America should divide amongst them these university centers and see to it that there is located in each a thoroughly qualified pastor and a suitable church edifice. This recommendation is especially urged in the interests of securing for the churches of South America the highest type of leadership.

The second point of emphasis is that of literature. There is a great dearth of Christian literature in the Spanish and Portuguese languages. Suitable literature is one of the most effective and least expensive of the means of presenting the Christian message and of developing the membership of the churches. Books dealing with the great moral and social questions as well as apologetic and devotional literature, should be provided without delay.

Finally, and most important of all, is the emphasis on the training of the South American ministry. The great problem of the evangelical movement in South America is a problem of leadership. That leadership must be secured from among the South Americans themselves. They are coming more and more to realize that their work is to send forth heralds of the Gospel, not attempting to transplant to South America our divisive doctrines, but leaving it to the people to develop indigenous churches with ceremonies, practises and methods of work such as are best adapted to express the religious feeling and life of the South American people.

A New Call to Laymen

As one thinks of the present urgent situation in South America, and realizes how able the evangelical churches of North America are to make it possible for the people of these sister republics to come to a knowledge of the living Christ, who, only, is the sufficient source of moral energy for the individual and for society, he feels that it is no chance matter that North and South America are just now being brought so close together. It is the direct working of the hand of God. The realization, however, of the purposes for which He is uniting these two continents rests in no small measure with Christian laymen.

Meetings of Interest

In the Middle West

A NUMBER of very successful county conventions have been held in the vicinity of Chicago this season under the leadership of field secretary F. J. Michel. Two recent meetings were held at Galesburg, Ill,. and Clinton, Iowa. At Galesburg there were three hundred and three registrations representing fifty-eight communities outside of the city. At Clinton the registration was about five hundred. W. S. Marquis, Herbert Johnson of Boston, and several other ministers and laymen participated in the program. Vigorous plans for extensive conservation work were adopted in both conventions and the interest and enthusiasm were marked.

Other very successful conventions have been held at Oshkosh, Wisconsin, Kenton, Ohio, and at Flint and Lansing, Mich.

The Boston Dinner

THE recent Boston decennial dinner was held under the combined auspices of the Baptist Social Union, the Congregational Club, the Episcopalian Club, the Methodist Social Union, and the Presbyterian Men's League. The committee of arrangements consisted of representatives of the clubs and Mr. C. C. Merrill of the Laymen's Missionary Movement. The chairman was Mr. Charles C. Covenay of the Episcopalian Club.

Col. Edward H. Haskell, who was perhaps the only man in Boston who was present at the founding of the Movement in 1906, told the story of that historic gathering. Mr. Merrill spoke about the past and the present status of the Movement in New England.

The main addresses were given by Charles D. Hurrey, secretary of the Committee on Friendly Relations among Foreign Students, whose subject was "Christian Pan-Americanism," and Fred. B. Fisher on "Connecting the Man with the Job."

The number present was approximately seven hundred. The gathering was a real success, both as to numbers, the quality of the addresses and the interest taken by the men. All this in spite of one of the stormiest nights of the season.

Canvass in Baltimore

THE Episcopal parishes in the city of Baltimore have just been through a remarkable series of meetings in the interests of missions and church support.

The series began on Easter Monday with the service attended by the rectors and selected leaders from the forty churches with a total membership of 18,000. Addresses were made by Mr. H. F. Laflamme and Mr. John W. Wood.

The next day an office was opened in charge of Mr. David H. Brown, who took charge of the office details, the distribution of literature, and the making of engagements in addition to giving instructions as to how the canvass should be conducted.

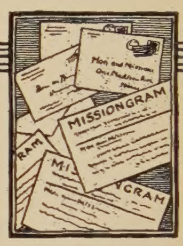
The chairman of the campaign committee was Mr. George C. Thomas. Bishop John G. Murray of the Diocese of Maryland, gave himself to the campaign with great enthusiasm. Mr. Thomas and others spent three weeks in visiting men's clubs. women's organizations in the various churches, explaining how the canvass should be conducted and in outlining the proper preparation.

On Sunday, the twenty-ninth of April, there were twenty-six visiting speakers, including Bishop Lloyd, Mr. John W. Wood, and the entire staff of the Board of Missions, all the provincial secretaries in the United States, Mr. Oliver J. Sands, president of the American National Bank of Richmond, Mr. George B. Elliott, general counsel of the Atlantic Coast Line, and many prominent clergymen in whose churches similar campaigns had been most successful. On Monday, Tuesday and Wednesday Dr. R. W. Patton led conferences at Emmanuel Church, in the afternoon for women and in the evening for men and women. Each day the conferences grew in numbers, interest and enthusiasm, until Wednesday evening the great church was packed.

On Thursday night a notable dinner was held at the Lyric, attended by one thousand men. Bishop Murray said a few words of cordial and enthusiastic endorsement. Mr. John W. Wood spoke of Maryland's contribution in men and women to the mission fields. Bishop Brent, of the Philippines, arrived from England that morning, and spoke at the dinner. His topic was "World Service," in which he coupled the missionary work of the church with the great need of the world service of the nation. The closing speech was made by Dr. Patton and was a summary of what he had presented at the previous conferences.

Instructions to canvassers were held on Friday evening. Sunday, thirty-eight churches made their canvass. Detailed figures cannot be given at this time but returns thus far received indicate a total gain in contributions to all purposes of between forty and forty-five thousand dollars. The permanent returns in deepened devotion and widened vision will be very great.

Missiongrams



The missionaries of the Methodist Episcopal Church work in thirty-four different countries and teach and preach in a hundred different languages and dialects.

❖

Including Cuba and Porto Rico there are fully four million Spanish-speaking people within the field of home missionary operations by American societies.

❖

Since the European war began about fifteen million copies of the Scriptures, chiefly Testaments and Gospels, have been circulated by the Scripture Gift Mission.

❖

The *Missionary Review of the World* says that the Chicago Young Men's Christian Association gave last year for its foreign works, including work among soldiers in Europe the sum of $89,811. This exceeds the amount of their local budget. Five years ago the foreign gifts of this Asociation amounted to only $4,000.

❖

Our former ambassador to Turkey, Dr. Henry Morgenthau, who is a Hebrew, paid a very remarkable tribute to our Christian missionaries in Turkey when he said: "When the roll of saints and heroes in this war shall be made up—and it will be a long one, for many valorous deeds have been performed—the names of the American missionaries in Turkey will be at the head of the list."

❖

Home and Foreign Fields, Southern Baptist, says:

"A summary of the Texas State Mission report makes inspiring reading. The figures show that the 339 missionaries, of whom five were Germans, one Bohemian, two Italians and twenty-two Mexicans, held during the year 898 revivals, organized seventy-eight churches, baptized 5,692, received 121,110 members, and organized 252 Sunday schools."

❖

In the Congo the Government has taken definite steps to establish a school of agriculture in each district. It is proposed to place the operation of these schools in the hands of missionaries, the Government having general supervision and providing money for the expenses.

❖

The *International Review of Missions* states that in spite of the reduced number of missionaries in China, Roman Catholics report over 100,000 conversions, a larger number than in any previous year. This brings the total number of Roman Catholics in China up to 1,788,383.